even in tlie Diaspora. Valuable—to whom? And if it is so, who will lose by our dying out? Not we ourselves. There is no loss in non-existence. And the world? Looking back at our history of the last two thousand years we may perhaps be excused for not worrying as to whether the world will lose or gain by our disappearance.

Other Jews will cry out against "surrender" to our enemies. Why pay even so much attention to our enemies? There is no surrender in a determined exit. The people who will miss us most are the anti-Semites; like the Nazis in a small German town who are said to have wired to Hitler to send them some Jews forthwith or the boycott of April 1 would be a failure. There is an infinitely difficult time before us, and the man who has children must consider their safety and future, and is bound by hostages to the world. Practically no Jewish children will be born in Germany after 1933. Should any be born elsewhere in the Galuth? Unless the half-life of those long centuries can be changed at last into an integral national existence, had it not better come to an end? Whatever will there is in us for Jewish survival must now be focussed on the common national future.

The oldest inscription which mentions the Jews by name is a monument by an Egyptian Pharaoh who boasts of having exterminated Israel and left none to survive. We have survived, and our existence has become an

obsession to innumerable non-Jews and a burden to most of us. During the first seventeen or eighteen centuries of the Christian era there was the hope of the Messianic miracle which made us indifferent to sufferings a&d persecution, and gave meaning to our survival in the Exile. We waited for the deliverance of His coming, when all the Jews, even the dead buried in the Galuth, were to have followed Him back to Eres; Israel. The hope of the Eeturn lives, and is the only hope which has not failed us; but perhaps His work must be done through the labour of men.

In the age of "enttghtenment" the place of the Messianic